

KEY TO DIAGRAM OF SOLAR AND PLANETARY HIERARCHIES

THE SOLAR HIERARCHY

The Solar Logos.

The Solar Trinity or Logoi

- I The Father.....Will.
- II The Son.....Love-Wisdom.
- III The Holy Spirit....Active Intelligence.

The Seven Rays

Three Rays of Aspect.
Four Rays of Attribute.

- I. Will or Power....II. Love-Wisdom....III. Active Intelligence
- 4. Harmony or Beauty.
- 5. Concrete Knowledge.
- 6. Devotion or Idealism.
- 7. Ceremonial Magic

THE PLANETARY HIERARCHY

S. Sanat Kumara, the Lord of the World.
(The Ancient of Days.
The One Initiator).

The Three Kumaras.
(The Buddhas of Activity.)
1 2 3

The reflections of the 3 major and 4 minor Rays.

The 3 Departmental Heads.

- I. The Will Aspect.....
- II. The Love-Wisdom Aspect.
- III. Intelligence Aspect.

- A. The Manu.
- B. The Bodhisattva.
(The Christ.
The World Teacher.)
- C. The Mahachohan.
(Lord of Civilisation)
- b. Master Jupiter.
- b. A European Master.
- c. The Venetian Master
- c. Master M—.
- c. Master K.H.
- 4. The Master Serapis.
- d. Master D.K.
- 5. Master Hilarion.
- 6. Master Jesus.
- 7. Master R—.
- Four grades of initiates.
- Various grades of disciples.
- People on the Probationary Path.

Average humanity of all degrees.

fifth initiation and became a Master of the Wisdom. From that time on He has stayed and worked with the Christian Church, fostering the germ of true spiritual life which is to be found amongst members of all sects and divisions, and neutralizing as far as possible the mistakes and errors of the churchmen and the theologians. He is distinctively the Great Leader, the General, and the wise Executive, and in Church matters He cooperates closely with the Christ, thus saving Him much and acting as His intermediary wherever possible. No one so wisely knows as He the problems of the West, no one is so closely in touch with the people who stand for all that is best in Christian teachings, and no one is so well aware of the need of the present moment. Certain great prelates of the Anglican and Catholic Churches are wise agents of His.

The Master **Djwhal Khul**, or the Master **D.K.** as He is frequently called, is another adept on the second Ray of Love-Wisdom. He is the latest of the adepts taking initiation, having taken the fifth initiation in 1875, and is therefore occupying the same body in which He took the initiation, most of the other Masters having taken the fifth initiation whilst occupying earlier vehicles. His body is not a young one, and He is a Tibetan. He is very devoted to the Master K.H. and occupies a little house not far distant from the larger one of the Master, and from His willingness to serve and to do anything that has to be done, He has been called "the Messenger of the Masters." He is profoundly learned, and knows more about the rays and planetary Hierarchies of the solar system than anyone else in the ranks of the Masters. He works with those who heal, and cooperates unknown and unseen with the seekers after truth in the world's great laboratories, with all who definitely aim at the healing and solacing of the world, and with the great philanthropic world movements

entitled *A Treatise on the Seven Rays* or of any other of the books.

During the long course of the work the minds of the Tibetan and A.A.B. became so closely attuned that they were in effect--so far as much of the production of the teaching was concerned--a single joint projecting mechanism. Even to the end A.A.B. often spoke of her amazement at the glimpses she obtained through contact with the Tibetan's mind, of limitless vistas of spiritual truths which she could not possibly have otherwise contacted, and often of a quality she could not possibly express. This experience was the basis of her often-proclaimed but frequently little-understood assertion that all the teachings she was aiding in producing was in fact only the A B C of esoteric knowledge, and that in the future she would gladly abandon any pronouncement in the present teaching, when she found better and more deeply esoteric teaching available. Clear and profound as the teaching actually is in the books published in her name, the truths imparted are so partial and subject to later revelation and expansion that this fact, if constantly remembered, will give us a second much-needed safeguard against that quality of the concrete mind which constantly tends to produce sectarianism.

At the very beginning of the joint effort and after careful consideration it was decided between the Tibetan (D.K.) and A.A.B. that she as the working disciple on the outer plane should shoulder as much as possible of karmic responsibility on that plane, and that the teaching should go to the public over her signature. This involved the burden of leadership in the esoteric field and precipitated attack and condemnation from persons and organizations whose positions and activities were more Piscean and authoritarian.

The entire platform upon which esoteric teaching stands before the public today has been liberated from the limitations and follies of mystery, glamour, claim-making and impracticality, by the position taken by the Tibetan and A.A.B. The stand taken against dogmatic assertion has helped to establish a new era of mental freedom for the students of the progressively unfolding revelation of the Ageless Wisdom.

INTRODUCTION

Mrs. Bailey asked me to write an introduction to the second volume of "Discipleship in the New Age" and I therefore now gladly comply. The introduction written by her in the first volume may be profitably reread in relation to both volumes.

The Master Djwhal Khul, known also as "The Tibetan," took advantage of the opportunity of the availability of A.A.B. as a trained collaborator and initiated an unique and pioneering experiment in new age training for group initiation. This involved the entry of those qualifying into His Ashram there to stay as they hastened their progress or to pass on to other Ashrams as the case might be.

For this purpose the Master selected some fifty people, most but not all of whom were known to A.A.B., to whom this unique and transcendent opportunity was offered. Almost everyone accepted but some did not stay very long. It was not easy. As was inevitable and very human, some as time went on reacted well, others not. It is hard to keep a right balance between the soul and the personality when the spiritual stimulant is relentlessly high. The rushing into the personal life of soul force is like sunshine in a garden. Weeds as well as flowers emerge.

It was a new age group forcing process, tested in operation by the use of this group of chelas all of whom had voluntarily accepted, and any one of whom was free to leave at any time without blame. The values achieved were much more than any obvious comment can display. Much of the deeper values are more subtle and slow to emerge. Individuals benefited greatly. As a group achievement it was not a success as is made abundantly clear in these pages, but the group is a living entity on the inner planes of possible great future usefulness.

Mrs. Bailey gave unsparingly of her life and strength to do this work which was to her an extra and a heavy burden. It was particularly distasteful to her to take the personal instructions. Indeed sometimes when certain individuals did not like what the Tibetan said to them about themselves they blamed her.

The training given to this group was not a part of Mrs. Bailey's system of training in the Arcane School. The Arcane School is not a training school for initiation and the goal is not to help the student to get into an ashram or to contact a Master. The purpose of the Arcane School is, and always has been, to help the student to move forward more quickly on the Path of Discipleship. It does not deal either with the problems incident to the Probationary Path nor of the Path of Initiation. The Master *Djwhal Khul* has stated that in the new age the field of training for the disciple is in the New Group of World Servers.

The decision to publish the record (or most of it) was an unexpected development to the Tibetan but welcomed by Him. He said that this act attracted the attention of other members of the Hierarchy. The appearance of the first volume has already proved a major addition to the entire esoteric field, especially in terms of what modern discipleship really is, and the practical realistic attitude that a Master has to his chela.

This second volume brings additional teaching both in the general text and in the remaining personal instructions which are amazingly frank and direct. A few personally assigned meditations are included to show the technique of the training in individual cases, but the individual training was always incidental to a planned special group achievement.

It should be remembered that these meditations are dangerous to use except as prescribed by a Master and used under His watchful eye, just as there are many medicines available to the public which are not safe except as directed by a physician.

An examination of the text will reveal many factors knowable only to a Master which made these meditations safe and the breathing exercises useful while He was watch-

ing the effects. For example: He knew not only the Ray qualities of all the vehicles but also the degree of response to Ray stimulant of any particular vehicle in relation to total, balanced progress. He knew also the conditioning Rays of the previous incarnation which may appear as a "hang-over" not to be developed but to be transcended.

He knew the astrological characteristics of the soul, a factor as yet unknown to present day astrology but of much importance in advanced stages of discipleship.

He knew the exact condition and degree of unfoldment of all the force centers in the chela which in certain cases He stated in exact percentages. Even with this knowledge given us we could not know which center to stimulate next nor how much. Moreover *Djwhal Khul* has said that given a consecrated active life of selfless service to one's fellow man the centers will unfold naturally and safely without attention to them.

The Master also knew the basic and planned purpose of the soul for the present incarnation, the hidden hindering karmic forces working out and the latent spiritual capacities previously achieved which could be wisely called upon.

Someday we shall have occult schools of meditation giving training for initiation. There are none such today. Those claiming to give such training are false teachers, often sincere but self-deluded. This also has been stated both by the Tibetan and by A.A.B.

Foster Bailey

March 1955.

ent greatest hindrance to this accomplishment?

- Question 4.* Are you satisfied with the relationship you have established with your group brothers?
- Do you know them better and love them more than you earlier did? This means all of them, as a group.
 - Along what lines do you feel that you have failed them, if you have, and what do you propose to do to rectify the situation?
 - In what way do you feel that you have been an asset to the group?

These four questions concern largely your ability to live as a soul in your little outer world and have reference primarily to your *objective* expression. The next two questions concern your *subjective* relationships.

- Question 5.* What is your attitude towards your Master, **Djwhal Khul**, as a result of years of training under His instruction?
- Can you sense my vibration at any time? How do you know the difference between my vibration, that of your own soul or the group?
 - What effect has the work of the full moon had upon you? Have there been any results of that attempted contact and, if so, what are they?
 - What should now govern your efforts in relation to your work as my disciple during the coming remainder of your life?

- Question 6.* What part in my plans and in the task assigned to my Ashram are you prepared to take? This question concerns both your outer and your inner work of a practical nature.

- knowing yourself to be the soul which is breathing it forth. Believe this sound, carried on the breath of will and love, as capable of stimulating the solar plexus in the right way and able to transmute the lower energies so that they will be pure enough to be carried first of all to the awakening point and from that point eventually to the heart centre.
- As you vision the energies of the solar plexus being carried *up the spine* to the heart centre (situated, as you know, between the shoulder blades) I would ask you to breathe out the OM again into the solar plexus but this time, having done so, draw the focussed energy up the spine towards the head. The vibration thus established will carry the energy to the heart, for it has to pass through that centre in the spine on its way to the head. In the early stages that is as far as it may go, but later it will pass through the heart, leaving its due quota of energy, and finally reach the head centre.
 - Then focus yourself in the heart, believing that a triangle of energy has been formed between the head, the heart and the solar plexus. Vision it then as composed of the energy of light, something resembling a triangle of neon light. The colour of this neon light so-called will be dependent upon the ray of the soul.
 - Then again repeat the Mantram of Unification, beginning "The sons of men are one..."
 - Standing, therefore, in the centre of the heart see the energy of your group brothers as the radiating spokes of a great wheel of light. This wheel has twenty-four spokes and at the centre of the wheel, like the hub of the wheel, can be found your Master (**D.K.**). Then slowly with love, mention aloud the names of each of your group brothers, not omitting yourself.
 - Then see this wheel as actively moving and scintillating, and thus serving humanity through its focused radiation. This radiation is the radiation of love. All the above is purely symbolic but carried out as a

1. At the time of the Full Moon (covering five days) picture to yourselves an ocean of blue and upon the horizon can be seen slowly rising a blazing sun.
2. Picture yourself as throwing yourself into the ocean, free of all encumbrances, worries, anxieties and cares, and as swimming towards a rowboat, lying midway between you and the rising Sun. As you swim, you become aware of your group brothers, also swimming in the same direction. You recognise, know and love each other.
3. Then visualise yourself as climbing into the boat. When all of the group are in, then see yourselves as each grasping an oar, and together, rhythmically and steadily, rowing towards the rising Sun. There is harmony of stroke, of purpose and of direction.
4. Then see--between you and the rising Sun--a figure moving toward you. It will be myself (the Master D.K.). coming from the light, in your direction. In the clear pathway of the light you can see me distinctly. You see me *together*.
5. Then say, inaudibly, yet as a group:
 "Into the light we move, beckoned thereto by thee. Out of the dark we come, driven thereto by the soul of all. Up from the earth we spring and into the ocean of light we plunge. Together we come. Together we move, guided and led by the soul we serve and by thee, the Master we know. The Master within and the Master without are *One*. That *One* are we. The *One* is all--my soul, thy soul, the Master and the soul of all."

If you will each of you do this on the five days of the Full Moon (as earlier detailed), you will produce a group fusion of purpose which is for you the next desired step. You have worked at a group fusion in love; some success is apparent. Now work at the united evocation of the will.

Each month send in your Full Moon report. I would ask you to do this each month, embodying your Full Moon report

express it from your particular point of view. One produces a group inclusiveness, which integrates you with your group brothers into my group and brings a revelation of the hidden side of a chela's life. When I say this I refer to his new astral *conditioning*. This is given the name of the *Revelation of Group Feeling*. This subject is vaster in its implications than you might surmise, for it concerns united group sensitivity or response, outwards to the world of men, inwards to the Hierarchy, and upwards to the Monad. It does not concern the sumtotal of the petty moods and feelings of the personalities of the group members. Its second use is to bring about contact with the Master of your group--in this case myself, the Master D.K. This is a process which I have already done my best to help you to achieve through my instructions re the Full Moon contact--something you have most inadequately understood and attempted. Perhaps now you will work harder at the production of "contact relationship" as it is esoterically called. It is with Formula One that you must now work.

Formula Two deals with alignment; not alignment as it is understood in the very necessary preparatory work of the Arcane School. That form of alignment is the production of effective and direct contact with the soul. The alignment to which this formula refers is connected with the antahkarana. This will be our next consideration when Formula One has brought about certain changes in consciousness. I shall not consider these formulas at present. I will only point out their major implications which will be seldom what you think, conditioned as you are by the terms and interpretations of the lower mind.

Formula Three is related to certain changes in the egoic lotus. These changes might be inadequately expressed in the terms of the *Old Commentary*.

"There is that which transmutes knowledge into wisdom within a flash of *time*; there is that which changes sensitivity into love within an area of *space*; there is

3. Initiation.....Which?
4. Revelation.....Again, of what?

One thing you are all apt to forget as you hunt feverishly for the hint, and that is: it is *a hint for the searching disciple*. It is not of general application as far as my intention is concerned, but must contain something each of you needs in order to take the next needed step forward during the year following your receipt of the instruction. Had you considered it in that light?

You now have six hints which can be summed up for you in the form of questions addressed personally to you and to no one else; they require your personal application, understanding and reply:

1. How have I, as a disciple of **D.K.**, contributed to the work of inducing the Hierarchy to make certain needed changes where the task of influencing humanity is concerned?

This would involve a high-powered livingness.

2. Is the Will aspect in my life beginning to create situations which are related to the hierarchical Plan which I--as a disciple--must follow?

This would involve a careful construction of the antahkarana.

3. In what way have I cooperated with the Plan in order to have "modified, qualified and adapted it" to meet the need I see?

This would involve careful soul-personality cooperation.

4. As I work, do I see an increasing vision of divine intention and do I know practically more than I did?

This would involve occult obedience in its true sense.

5. Do I work with an inner programme, and are my thoughts and activities rightly directed?

This would involve the dual life of the disciple and correct orientation.

ful will. The expression of this higher aspect of the will, in relation to the three rays of aspect on which all initiates are eventually to be found, is likewise threefold:

1. There is the *dynamic will*, as it is expressed by first ray egos.
2. There is the *inclusive radiatory will* of second ray souls. This is the kind of will-expression and recognised life purpose with which you must learn to put yourself in direct contact.
3. There is the *magnetic will* of the third ray ego which draws, attracts, manipulates and arranges in accordance with divine purpose. This is not the same kind of magnetism as that of love.

In the meditation, therefore, which I seek to give you, we will have this inclusive radiatory will primarily in mind and for the next few months I would have you follow these instructions...

Life is difficult these days but you lack not courage, and the sense of inner reality will hold you true to the goal and steady in expression. My attention turns towards you when you need it. I can be reached.

August 1942

1. Stand at the centre of dispassion with heart aflame, yet still.
2. Be not the centre of the work you undertake, the service rendered, but be its fluid life.
3. Transmute devotion to a cause, to me, to your brothers or your group into a flaming love for all that breathes.
4. Learn that your causes are effects. Leave them behind and seek the world of causes.
5. Three in this group stand close to you. Discover who they are and know the reason why.
6. Ask your soul the question: Why is **D.K.** the Master Who has sought me out?

determine his personal allegiance. This will be true for you too but only time will indicate whether you work with close relationship or from a distance--the first being preferable, if possible. I ask you simply to hold these possibilities in mind, to avoid fanatical conclusions, and to be prepared to work where the opportunity confronts you.

The glamour to which I referred in my first communication to you this year (Vol. I, Page 188) is being handled by you with right attitude and common sense. For this I commend you, reminding you always that soul contact is universal and inclusive in its effects but that the separative mind (even at soul levels) can still differentiate and place imparted truths under categories and sources. It is the imparted truths, the teaching and the inspiration which is of moment and this fact I believe that you are learning. I, the Master **D.K.**, am a member of the Hierarchy and am teaching you through your own soul on mental levels, in the world of glamour at times also, and exoterically upon the physical plane through a much older disciple, A.A.B., who transmits to you my ideas. Through me, however, and through your contact with me (which is based on the recognition and unfoldment of your soul) you are en rapport with a world of spiritual inspiration and awareness which you can appreciate. Appropriate it, my brother, and transmit the teaching to those you serve but be not occupied or interested in the sources or origins of this teaching. *They matter not.* Nevertheless, the responsibility of the teacher rests upon you. The teacher should be so occupied with the need of the taught and with the clarification of the truth, as it is given to him, in terms that they can comprehend that he cannot be sidetracked through undue interest in the origin of the revelation.

A.A.B. here reminds me that I have not given you the rays which control your personality. Your major rays--I and II--are identical with those of J.W.K-P. and C.A.C., and should lead to a satisfactory understanding between you. This combination of the first and the second rays--governing either the soul or the personality--is the dominating influence in this work which I am attempting at this time to do. They are to be found quite often in this group and this

must be entirely divorced from politics and partisanships, and I am asking all of you who are my pledged workers to move forward in this spiritual undertaking. Your link with the Master R. should help you much in taking adequate action in cooperation with A.A.B. and F.B. The triangle of force thus formed is strengthened by its link with my Brother, R. Where Spain is concerned, the picture is as follows:

- * Master R.
- * Master **D.K.**
- * * A.A.B, F.B.
- * I.A.P.

You will note here the direct line of spiritual force descending from the Master R., via **D.K.** to yourself, with F.B. and A.A.B. standing by as protecting agents on either side. They aid and sponsor all your efforts.

Much will be opening up rapidly now in the field of European assistance, and for this, in your place and sphere, you must begin to prepare. The spiritual demand of humanity is great and the need to be met is gigantic, but you have the equipment and enough surviving links in that ancient peninsula (where your work began) to salvage some remnants of the School and thus reconstitute a spiritual focal point in that land. Begin, therefore, to lay your plans. Write letters. Locate your students. Establish contact, and step by step, the way will open up before you and the work to be done will clarify. Count on your inner strength and rely on your inner spiritual contacts. Feel not futile or inadequate to the task, for in these days of urgent distress the aid given to--and consequently by--one disciple is greatly intensified and increased.

One suggestion I would here make to you personally. On receipt of this instruction, will you take a full month for the establishing of such a close contact with your own soul that love, enthusiasm, wisdom and certain fundamental spiritual

6. The threefold load, the blazing star, the path of light, the greater Star and through them all the throbbing of the heart of love, streaming from out the Ashram of D.K. enfolding all and thee.

September 1943

MY BELOVED BROTHER:

A.A.B. has just called my attention to the six statements which I gave you to reflect upon more than a year ago. Knowing all that you had been through in the interim and are now passing through, she realised how extremely apposite and suitable they had proved to be. Pain has engulfed you and yours; anxiety along many lines, and all of them severely testing, has been your lot. Had you not been "close to the feet of the Lord of your Life," you would have reached what might have been regarded as the valley of desperation.

Yet you have not been truly desperate because the "haze of blue" has protected you, your group brothers have stood as a shield around you, and the strength of my Ashram has been at your disposal. People often fail to realise the nature and the potency of that strength--a strength that comes from a deep impersonal love and from the realisation that, in the light of the eternal verities, all pain is but temporary, all trouble and struggle ephemeral, and that we have passed off this way before upon the unhappy little planet of suffering which we call the Earth. *We come to know that we shall not pass this way so oft again.* Did you grasp the significance of that sentence, my brother?

Just as there are days in a year which seem to stand out because of their darkness and to be overcharged with blackness and agony, so there are lives which equally so stand out in a cycle of lives because of the varied experiences which they convey, the bitter piling up of pain and distress, and the handling of an accumulation of unhappy and oft agonising karma. But, my brother, all lives are not like this and the fact that your present life has been for years so hard is the guarantee that you have worked off much karma, that you

one single and distant locality. Broaden your horizon and bring in Europe, Australia and distant Asia and--as your vision quickens--you will arrive at understanding. Contribute your ideas and suggestions to the reservoir of plans at Headquarters and learn to consider and take part in other people's plans besides your own.

What more can I say to you, my brother? We are ancient co-workers and those with whom you are associated in New York are your true co-workers, far more than those well-intentioned aspirants you seek to dominate in your environment. Work closely with your co-disciples and with the Ashram members. They all love you and want your cooperation. A.A.B. wants to see certain things accomplished in the relatively brief interlude which is left to her. Will you help? F.B. is going to need you and many like you as the work expands in the new cycle. Will you stand by him, by my work, and by me?

My love goes out to you. Much in your present situation and spiritual dilemma reminds me of myself when I was in preparation for the third initiation: therefore, I understand and with this thought I leave you and will not fail you.

To D.I.J.

January 1940

For you, my brother, I have somewhat the same message as I gave to S.C.P. Free yourself from the glamour of inherited ideas and national concepts and prejudices. The world picture is clearer and more beautiful than you know seeing it as you do today through the windows of prejudice, pain and limitation. If I sound harsh in so speaking, it is simply because I, the Master D.K., value what you will be able to do and be when you have released yourself from the glamour of prejudice. You have made real progress in this condition but there is much still to be done and this your heart of love can accomplish once you see clearly and with understanding the true nature of your glamour. There are many points of view, coming from the many types of men, the many races

the disciple is in relation with the three planetary centers. I would have you ponder on this statement for it has practical value.

3. The Monad, as you know, is to be found on the cosmic second etheric level, called the monadic plane. When the antahkarana has been built, then cosmic etheric substance can be slowly substituted for the ordinary and familiar etheric substance which "substitutes" the dense physical body of a man.
4. The ray upon which the Monad is to be found--one of the three major rays and, therefore, related to one of the three major centers--conditions:
 - a. The disciple's absorption into one of the three departments of hierarchical work, i.e., a first ray soul will go normally into such an Ashram as that of the Master M. in the department of the Manu; a second ray disciple will pass into a second ray Ashram such as mine (D.K.) or that of the Master K.H. and therefore into the department of the Christ; a third ray soul will be absorbed into one of the Ashrams (and there are many) functioning under the Lord of Civilization, the Master R.
 - b. All who come into incarnation upon one of the *Rays of Attribute*--the fourth, fifth, sixth and seventh rays--find their way finally on to one of the three major *Rays of Aspect*. The changes of shifts in ray focus are made when the etheric body has in it an adequate measure of the substance of the lowest of the cosmic ethers, the buddhic substance; this is basic for all, on all the rays, for at the end of the age, when cosmic etheric substance

tain of his associates as the Master Djwhal Khul. It was D.K., partly because he had specialized in occult philosophy and cosmic law, who was given the task of providing that bridging teaching necessary to the guidance of the hard-pressed disciples of the Great Ones in our present era; more especially also to provide the necessary expanding knowledge of spiritual realities which had to become available to humanity during that critical period of our present world history, when we are transiting out of the Piscean era into the Aquarian Age. D.K. worked with the great disciple whom we know as H.P.B. Her writings, and especially *The Secret Doctrine*, were a courageous pioneering effort which broke through in the earlier days and made all that we now can do far more possible than it otherwise could have been. The time had come for the next expanded teaching to be given out. D.K. stood next to K.H. whose disciple he had been for a very long time. It seems natural that he should have looked for and found the necessary collaborator among that group of disciples who were in the same ashram with him.

Not only had D.K. to find some consecrated and daring disciple, available on the physical plane, to do this work but he, of course, had other activities and responsibilities that we know little about. Also the time had come when in the planned expansion and the reorganization of the Hierarchy, additional ashrams should be formed and the personnel for them found and trained. This arduous undertaking in many ways is as difficult a task as one might well imagine and for this the Arcane School has helped to provide usable material. The Tibetan, therefore, has been occupied, in part, by the founding of his own ashram which is now rapidly consolidating and expanding, in the giving out of the teachings which are now contained in some eighteen volumes and in inaugurating certain spiritual activities in the world which conform to the plan of operations of the Hierarchy, as worked out by them in their effort to *hasten the reappearance of the Christ*. It is only in these later years that we have come to understand how this return of the Christ has, in fact, been the keynote and climaxing objective of all that has been done.

It is characteristic of truly spiritual and constructive forces that their active expression always results in several definite benefits. Such is the potency of spiritual force. The work which the Tibetan has done in the last thirty years already shows this tremendously

Alice Bailey's work developed as a duality--her discipleship service to her own Master, Koot Humi, which included the establishment of the Arcane School; and her initially reluctant agreement to work with the Tibetan, the Master Djwhal Khul, in the writing of a series of books presenting the next phase in the continuity of the Ancient Wisdom teaching for the present and the immediate future.

Thirty years work was planned. When this had been accomplished and within 30 days after that period (in December 1949) Mrs. Bailey gained her release from the limitations of the physical vehicle.

This quick release accounts also for the fact that the autobiography is unfinished.

the construction of the thoughtform of the advent or second Coming, has now been completed. There remains the precipitation of that event, its appearance on astral levels and its materialization on the physical plane. I would ask all of you who read these words anent the second Coming, to reserve opinion as to the exact nature of that event. Keep the concept *impersonal* and link not that appearance to a personality or to an individual. If you make the mistake of attaching the meaning to an individual, you will limit your understanding and fail in right recognition of group purpose. The work of pouring out the principle of love (which is the Christ principle) and of lifting the masses in their consciousness to the pitch where they can understand and welcome that love-principle is the main work of the new age, and it will inaugurate the age of brotherhood and mould humanity into the likeness of the Christ. That the oriental peoples may call this great Official by another name than that of "The Christ" has no bearing on reality and alters not the fact of His influence and His esoteric coming.

Certain of the Masters have the work under Their control, and through Their grouped disciples are already actively engaged in the work of preparation. The Master Morya, the Master K.H. and the Master Jesus are the three working at this time in closest cooperation with the Christ. With them work the Master Hilarion, He Whom you call the Master D.K., and another Master Who is specially linked with the work of preparation in the sacred land of India. One of the English Masters is also exceptionally active, and the Master in America is laying His plans toward an active participation in the work. These consecrated Workers form a nucleus around the Christ and direct much of the preparatory work. It is not possible for me to tell you the lines of Their activity; I can but give you evidence which may later be demonstrated as true. These Masters are definitely preparing Themselves for the task of outer activity and are intensifying Their work on the astral plane. To this fact can be traced the interest people are now showing in occultism and in the work of the Masters; more and more people

congregations. The Master K.H. works also with the prelates of the great Catholic Churches--Greek, Roman and Anglican --with the leaders of the Protestant communions, with the foremost workers in the field of education, and also through, and with, the dominant demagogues and organizers of the people. His interests lie with all those who, with unselfish intent, strive after the ideal, and who live for the helping of others.

The Master Jesus works especially with the masses of the Christian people who inhabit the occidental countries, and who gather in the churches. He is distinctively a great leader, an organizer, and a wise general executive. A special group of devas work under His command, and His connection with all true church leaders and executives is very close. He acts ceaselessly on the inner esoteric council of the churches, and with Him the groups of violet angels cooperate. In church matters He Himself carries out the behests of the Christ, saving Him much and working as His intermediary. This will seem logical to you, for His destiny is closely interwoven with the Christian Church and it marks the culmination of His work for the West. No one knows or understands so fully and wisely as He the problems of the Western culture, nor the needs of the people who carry forward the destiny of Christianity.

The Master Hilarion is actively occupied in the field of America, stimulating the intuitive perception of its people. He has under observation all those who are true psychics, and who develop their powers for the good of the community. He controls and transmutes the great active movements which endeavor to strip the veil from the world of the unseen. He impresses the minds of those whose vision will justify His effort. And He has much to do with various psychical research movements throughout the world. With the aid of certain groups of angels, He works to open up the world of departed souls to the seeker, and much that has of late convinced the materialistic world of life beyond has emanated from Him.

He Whom you call the Master D.K. works much with

Master K.H. will assume the role of World Teacher in the distant future when the Christ moves on to higher and more important work than dealing with the consciousness of humanity. Next comes the Master Morya and His Ashram, because the whole procedure is projected from Shamballa, and He is in close touch with that dynamic center. The Master R., as the Lord of Civilization, is necessarily closely involved in this preparatory work, and also because He is what has been called the Regent of Europe. Another Ashram is also very deeply concerned in this work; I have, at times, referred to the Master Who was responsible for the organization of Labor. This work He began to do in the latter part of the nineteenth century, but left it to carry forward of its own momentum when Russia entered the field and laid an undue emphasis upon the proletariat during the revolution and in the later years of the first quarter of the twentieth century. I (D.K.) am the fifth Master concerned in this special work and am, as it were, the liaison officer between those active and conscious disciples who are working in the world of outer affairs and those directly responsible to the Christ for the desired work of preparation. Certain disciples from these five Ashrams or groups have been (and will be) especially trained for the work of contacting the public.

The stimulation which can be given will be released at the coming Full Moon. The five specialized energies are as follows:

1. *The Energy of Love-Wisdom.* This energy always has an effect upon every type of human being in the world. Its effect is to stimulate the tendency towards goodwill and to produce a mental development which can transmute the knowledge--gathered down the ages--into wisdom. It is wisdom which is needed today. Those who are now attempting to foster goodwill in themselves and others will be stimulated into wise action. You can see, therefore, that the outpouring of this energy is the first and greatest need. It *can* reach mankind because the Founders of all the world religions (I refer not to their many diversifications) are banded together in

7. There remains another energy which can only be applied very much later on and only if the activity of the six preceding energies fulfill their purpose. With it we cannot here deal, for the future is too uncertain, and in any case, it will only come into activity in the middle of the Aquarian Age.

These energies, along with the five specialized energies referred to in my June (1948) Full Moon Message will swing into great activity as the years slip away. The year 1952 will see the five specialized energies assuming great potency.

I would again call your attention to the fact that the evocative power of the Great Invocation (now used by so many hundreds of thousands) and the *sound* of its mantric rhythm is increasingly responsible for this work; a great deal of the resultant effectiveness is due to the fact that humanity is using this mantram in steadily increasing numbers, and this--combined with its scientific use by the Hierarchy--is very fruitful in results. It is well here to bear in mind that (to quote an old sentence by one of the Masters) *"where the focus is, so will be the anchorage where descending potencies under mantric inspiration are concerned."* This means that, due to the effort of countless thousands of men and women everywhere, energies hitherto unable to penetrate deeper into substance than the hierarchical substance and the levels of the higher mental plane can now, for the first time, be successfully anchored on dense physical levels or at least upon etheric levels. This is a fact and is far more important than you are perhaps able to appreciate.

I have earlier told you that the five Masters concerned with the initial stages of the organization of the Hierarchy on earth are the Master K.H., the Master Morya, the Master R., the Master Who started the labor movement in the modern world, and myself, the so-called Master D.K.

The division of labor is here of great interest. In my June message for 1948, I referred to the five specialized energies which were at that time released to carry forward their

together His council of helpers, the Masters and the senior initiates in the Ashrams of the third, the fifth and the seventh rays. Though He is the Head of the third Ray of Aspect and is in control, therefore, of the two Rays of Attribute mentioned above, He does not Himself wield these forces, because He is One of the three Heads of the Hierarchy and His work cannot be confined to the activity of any one ray. He works through the Ashrams of these rays, but He Himself works primarily in cooperation with the Christ and the Manu.

Now we come to the work which I (D.K.), a second ray Master, am attempting to do. With what energies am I working? What is the goal towards which I am striving under the direction of the three great Lords of the Hierarchy? I am working with the energy of right human relations; this is a definite and integral part of the energy of the second ray. It is a magnetic type of energy and draws men together for betterment and for right understanding. It is also related in a peculiar way to the energy of the first Ray of Will or Power. Perhaps this will be clearer to you if I point out that the will-to-good is an aspect of the Ray of Will, but that goodwill is an attribute of the second Ray of Love-Wisdom, thus relating that ray to the first ray.

There is no need for me to enlarge upon the work which I am doing in and through my Ashram; you know it well, for I have frequently outlined it, and my books present the goal adequately for this generation.

In this particular though relatively short cycle, my Ashram is in a key position. It is closely linked to the first ray Ashram of the Master Morya, through the work of Men of Goodwill and through all goodwill movements in the world at this time. Goodwill is essentially an expression of the second Ray of Love Wisdom and is therefore an aspect of all the Ashrams in that great second ray Ashram, the Hierarchy. But all goodwill work is today being galvanized also into violent activity through the dynamic energy of the first ray, expressing the will-to-good.

You have, therefore, this dynamic type of energy chan-

new and coming terminology will throw light on the ancient formulas, and in time you will see how much can be conveyed to the intelligent healer of that new generation by what seems to you both disappointing, without use or significance, and needlessly abstruse.

In this interim period between the past and that which is on its way, it is not easy for even a Master of the Wisdom to speak or teach, particularly in connection with the theme of healing. The physical body is not yet generally recognized as an electrical unit; its nature as pure atomic energy is not yet realized; the fact of the energy body, the etheric vehicle, is not at this time recognized in the teachings of the modern medical schools, though the fact has been discussed; the explosive nature of energy, when in contact with force or of the soul in relation to substance, is completely unknown or veiled in mystical language. Until such time as the new scientific formulas and the new approach (which the discovery of the release of atomic energy has made possible) have become more generally understood, are a familiar subject of discussion and couched in familiar language, the coming science of healing must remain behind a veil of unsuitable language and hidden by inappropriate words.

This fact, as I have oft told you, handicaps all new presentations of truth. the language of the electrical engineer or of the automobile draftsman, for instance, would have been entirely meaningless to the average man a hundred years ago. So it is with the new themes and the great discoveries which are on their way and which will eventually affect every department of human life, including the Art of Healing.

I sign myself, because it has been given out who I am, as the Master *Djwhal Khul*.

THE TIBETAN

the Ashrams of those initiates who have taken the fourth initiation but who are not yet Masters. They are largely adepts upon the third and fifth rays, and work with the manas or mind as it is developing in all forms. They do foundational work of great importance, but are little understood and their lives are consequently lives of great sacrifice and the term of their service in this particular connection is relatively short. Certain aspects of their developed consciousness have to be kept in abeyance and must remain temporarily unexpressed in order to permit them to work with substance and specifically with the consciousness of the atoms which constitute the forms in all the subhuman kingdoms of nature. They do very little work with humanity, except with certain advanced members of humanity who are on the scientific line, drawing to their Ashrams only those who are on the third and fifth rays and who can continue with the work, being trained along peculiar and special lines.

The Ashrams of the Masters (to be found on all the rays) Who work in particular with humanity, are mostly to be found upon the buddhic levels of the triadal consciousness. There the note of "loving understanding" predominates, but even these words must be interpreted esoterically and not according to their usual and obvious meaning. It is not a case of "I understand because I love," or that "this," with love, understands "that." It is something far deeper, involving the idea of identification, of participation and of synthetic realization--lovely euphonious words, but meaning little to the non-initiates.

On atomic levels, the levels of the spiritual will, are to be found the Ashrams of those Masters Who are interpreting the will of Shamballa and to Whom is committed the task of transmitting the purpose and organizing the plans whereby that purpose can be fulfilled. As on manasic levels the Ashrams as a whole are presided over by the Master R., the Lord of Civilization, so on buddhic levels all Ashrams are supervised by the Master K.H., with the aid of myself (the Master *D.K.*) and three senior and ini-

the ray effects, and the results produced within the three groups. These are:

1. The group in which the initiate is working upon the physical plane and which is an externalization (existing on the mental and astral planes) of some phase of work sponsored by the New Group of World Servers. All disciples and initiates in physical manifestation are at this time members of that group, which is the focal point of the present effort being made by the Hierarchy. Through it spiritual energy from five of the Ashrams is flowing. These five are:

- a. The Ashram of the Master K.H., particularly in regard to the work of education.
- b. The Ashram of the Master **D.K.** (myself), particularly in regard to aspirants for initiation.
- c. The Ashram of the Master R., particularly in regard to the reorganizing and the reconstruction of Europe, from the point of view of economics.
- d. The Ashram of the Master Morya, as He seeks to find, influence and direct the activities of workers in the political field throughout the planet.
- e. The Ashram of the Master Hilarion, as He supervizes the discoveries (and the application of such discoveries) of the scientific movement in the world today.

You will note, therefore, the profound and widespread interest of this field of energy wherein ray energy is now active.

2. The group which may regard itself consciously as the initiate's own group, in the sense that he is slowly influencing those around him, collecting the personnel and forming the nucleus of the Ashram by means of which he may some day serve the world. All those who are taking initiation do not necessarily create their own ashrams, though a large number do so. The work of those initiates who do not form an ashram is mysterious in the extreme, from the point of view of aspiring humanity, and there is little that I may say about the subject. These initiates work

and between man and God, between all expressions of divine life, from the tiniest atom up and on into infinity.

From the standpoint of our planetary evolution, there is naught but love, naught but goodwill and the will-to-good. This exists already, and its true manifestation is nearer today than at any time in planetary history.

From stage to stage, from crisis to crisis, from point to point and from center to center, the life of God progresses, leaving greater beauty behind it as it moves through one form after another and from kingdom to kingdom. One attainment leads to another; out of the lower kingdoms man has emerged, and (as a result of human struggle) the kingdom of God will also appear. The bringing in of that kingdom is all that truly concerns humanity today, and all living processes in mankind are bent towards preparing each individual human being to pass into that kingdom. The knowledge that there may be greater manifestations than even the kingdom of God may be inspiring, but that is all. The manifestation of the Kingdom of God on Earth, the preparing of the way for its great Inaugurator, the Christ, the making possible the externalization of the Hierarchy upon Earth give us each and all a fully adequate task and something for which to live and work, to dream and to aspire.

The five volumes composing *A treatise on the Seven Rays* are now completed, my brothers. It has been for me a labor of love and for A.A.B. a labor! It will suffice for study for many years to come.

May light and love and power shine upon your ways, and may you in due time and with as little delay as possible stand before the Initiator and join the ranks of Those Who --actively and consciously--love Their fellowmen, work as reconstructive and regenerative Energies and forever--SERVE.

I sign myself, because it has been given out who I am, as the Master *Djwhal Khul*.

THE TIBETAN